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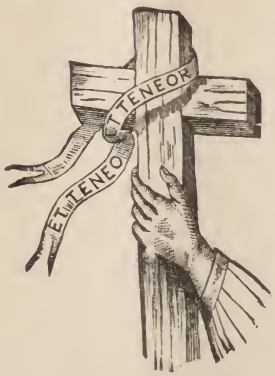
Woman's Work for Woman.



Vol. XIII. DECEMBER, 1883. No. 12.

Syria.

A GLANCE OVER THE SYRIAN FIELD.

Mission work all over the world is growing in a marvellous manner. Year by year the main trunk becomes more solid and noble in proportions, while new and vigorous shoots, becoming strong branches, prove the power and vitality of the life-force within. Syria is no exception to this rule; the growth is steady in all departments of work, evangelistic, educational and literary. These three departments are co-ordinate, each necessary to the other. Our forefathers planted church and school-house side by side; in Syria it is often found necessary to establish the school before the church and as a preparation for it. Schools, like medical missionary work, are like wedges to open the way for the direct preaching of the gospel. The growth and success of Christian schools in Syria are on this account a necessary preparation for the evangelization and elevation of the Syrian people; for the Word of God can avail but little in communities where none can read. Female education especially is a vital necessity, for under the malign influence of Islam, woman throughout the whole East had become almost hopelessly degraded, and the only hope for social, moral and spiritual reformation lay in the education of the girls, and personal labors among the women by Christian women from more favored lands.

All who know anything of the history of female education in Syria remember the two or three little girls gathered together by Mrs. Eli Smith, and how wonderful (it was then thought) the progress made when Mrs. De Forest collected together fifteen girls. It would take too long to recount the different steps in the advancement of this cause: how one and another began in a small way, obliged to beg for the privilege of teaching the girls, from fathers incredulous of the idea that somewhere in a girl's head was that which answered to the brains of a boy, and which would enable them to grasp the intricacies of A, B, C.

After years of patient labor the seminaries, at Beirut first, then that of Sidon, and afterwards the one at Tripoli, were founded, and are doing solid work in heart-teaching as well as mind-teaching, such as any similar institutions in this country might be proud of. The Bible is thoroughly taught in these schools, and the missionaries believe in the converting and sanctifying power of continuous Bible study. There are many noble examples to-day in Syria of what has been done in Christianizing and elevating these girls.

In a recent number of the *Muk-tataf*, an Arabic monthly published in Beirut, the leading article is a memorial of Mr. Butras Bistany, who died last May. He was a remarkable man—an elder in the native church, a leading man in the community, and the most prominent native author and editor of modern Syria. His wife was Raheel, the first girl taken by Mrs. Eli Smith into her family, and who has developed into a charming and cultivated Christian woman. The second article in the magazine was written by her son, Selim Effendi, and had been given as the annual address at the commencement exercises of the Beirut Seminary last July. The subject is, "*Il lette tehiz is sereer b'yesareha tehiz il ahlam b'ymeeneha*," or, "She who rocks the cradle with her left hand moves the world with her right hand," and the address is a most eloquent and beautiful tribute to the dignity, nobility, grace and loveliness of Christian womanhood, and a plea for female education in Syria. His own knowledge of the character of his mother, his sisters and his wife enables him to speak from delightful experience of the value of this education. The "possibilities that lie slumbering in Syrian womanhood" have been shown to some of us in listening to Layya, whose pleas for her countrywomen have been so thrilling.

The seminary at Beirut under the supervision of Misses Everett, Jackson and Thompson is in a prosperous condition. Had they the accommodations for more paying pupils, it is thought that the school might be self-supporting; last year a considerable amount was received. It was found necessary to purchase an adjoining building to have room for a few of the many new applicants for admission,

but they need to have this building fitted up and put in order before it can be as useful as they would wish.

The Sidon Seminary has not been as full as usual the past year, Miss Eddy being in this country and Misses Nelson and Ford needing to devote a large portion of their time to the study of the language. Miss Eddy has now returned to her work, news having just come of her safe arrival, and with these earnest teachers now in full force, there are brighter anticipations of future usefulness. One hundred dollars worth of philosophical apparatus has just been purchased and shipped to the seminary.

In Tripoli the past year, owing to the ill health of Miss Cundall and her subsequent return to this country, Miss La Grange has had the entire burden. The school has been very prosperous, and the last annual examinations showed gratifying results. Friends of the school will be glad to know that an additional teacher, Miss W. C. Holmes, of the First Church in Binghamton, has ere this gone to Tripoli and is now entering upon her work. Enlarged accommodations are greatly needed for the increasing applications. There are seven thousand girls now in schools in Syria and Palestine; about eighty Sabbath-schools established, a Christian literature for children is being formed, parents are becoming anxious to have their daughters educated. Facts like these call for earnest prayer that the blessing of God may rest upon the outward means used, for the thorough conversion of multitudes who are brought under their influence. Pray for teachers and pupils. Pray for a blessing upon the reading of the Bible and religious books. Pray for the Christian mothers in Syria that they may have grace to train their children, surrounded as they are by so many depressing and degrading influences. Pray for our Christian sisters from this and other countries who have charge of these numerous schools. We little know their cares, anxieties and burdens, and how important it is that they keep up good heart and courage, and have grace to live that patient, consistent, loving and holy life which influences their pupils more than all oral precept and instruction. J.

THE exciting political and warlike events transpiring in the East have rendered the year unfavorable for religious effort and spiritual growth. The mission report says: "The war in Egypt, being really a war of religions, in which Moslem bigotry and hatred of Christianity were tempted for a moment to seize their old weapons, made the earth to tremble under the feet of the Christians in Syria. Thousands of the people of Beirut left their homes in the months of agitation and fled to the mountains. Refugees from Egypt spread the panic. The war was the sole topic of conversa-

tion—the one subject read about and thought about. Religion was crowded out of notice. Among the thousands who fled from Alexandria to Beirut were many gamblers and scoffers. It has been hard to make the plants of righteousness grow amid the inflowing tide of such influences."

Still the year has not been devoid of good results. In some directions marked progress has been made. The interest in the Sidon field has continued, and a large number has been added to the church. In the whole mission field 109 have made profession of their faith, being 22 less than were reported last year. In many of the out-stations a good state of feeling is reported, and encouraging results are anticipated. There are not a few indications that a most radical change is gradually coming over Syrian society. The various agencies at work, prominent among which may be mentioned the Bible, the preaching of the Word, the press, the wide-extended system of education, are slowly but surely sapping the foundations of ancient systems of error and superstition.

A weekly Arabic paper of eight pages and a monthly child's paper of four pages have been issued. An illustrated volume of rhymes for children, two atlases, of 12 maps each, on biblical and general geography, engraved and printed in Edinburgh, are among the recent publications. A translation of the Presbyterian Confession of Faith and Form of Church Government has been prepared. A revision of the five editions of the Arabic Scriptures has been begun, and a text-book in Systematic Theology is now going through the press. A Universal History, prepared by Prof. Porter, is nearly ready for the press.

The Greeks, by far the largest of the Christian sects in Tripoli city and port, have been stirred to a remarkable zeal during the year. They seem to fear extinction, and to have formed a determination to overcome Protestant influence and teaching if they can. In spite of the hostility of the Greek church, there is every reason to believe that a great future is before the girls' school in raising up teachers and doing for the women of northern Syria a greatly-needed work. Very commendable progress has been made in all departments of study.

Great interest in spiritual things has characterized the year in Mahardeh. The brethren meet almost nightly, and read the Bible and sing hymns often till midnight. When a preacher recently visited them the meeting continued almost uninterruptedly from Saturday evening till Monday, the room being crowded till midnight, scarcely giving time to eat.

The Hamath schools grow in popular esteem, and in Hums the gospel is taking deep root; two hundred children are in the day-schools and half that number in the Sunday-school. The brethren

were instrumental in reforming a drunkard who brought his wife with him to church. She said, "The religion that gave her back her husband and made a man of him, and led him to care for her soul as well as her body, was the religion that Hums women wanted."—*Extracts from the 46th Annual Report.*

BEIRUT SEMINARY.

BY MISS ELLEN JACKSON.

THE truth of the familiar saying, "Blessings brighten as they take their flight," was impressed upon my mind as I sat in the study hall at the end of a close, hot day of June last. The Arabic newspaper had just been brought in by the monitress, who, as she handed it to me, read the startling intelligence that cholera had broken out in Egypt, and she added that of course it would come to Syria and that they would all go home sooner than they expected. Her remark was suggestive, and set me thinking of the past and how rapidly this dreadful disease has spread through the land after making its first appearance. The first part of her remark seemed a certainty that no logic could gainsay; and knowing the mercurial nature of the people, and how easily they take fright and send for their children, I felt sure our pleasant family would all too soon be broken into, our girls scattered and the most delightful school year of our experience in Syria ended. I felt unwilling to look forward to the end, for many reasons.

We have felt greatly blessed in our family the past year. It has been particularly interesting and harmonious. The majority of the girls were of an age to appreciate the worth of school and to use its privileges to the best of their ability, thus rendering teaching a pleasure rather than a discipline. We began the year with forty-six boarders, but at the time of which I am writing but forty-one were left. The other five, except one, had dropped from school into the matrimonial ranks. We have had representatives from all the religious sects in Syria except the Druzes; but in our family these names, which form such insuperable barriers in the social life here, were, except on great feast days, forgotten. There was neither Jew nor Greek, barbarian, Scythian, bond nor free, but Christ for all. His name was above every name, and we strove to inspire to nobleness of life in the least things for His sake, to show our girls how they might dignify all their daily life, and to set such a sacredness upon every part of it that nothing should be trivial, nothing unimportant and nothing dull in all their daily round of duties.

But the time was approaching, and we knew not how soon, for them to go home, each to different surroundings, and some to conteracting influences, so aside from our regret at having our pleasant relations severed, we dreaded sending some, at a very important period of their life, back to their homes. The first to go was one whose home is in a Moslem harem, into the privacy of which no Christian influence has yet intruded. It was our little Wageda, the daughter of an Egyptian bey, a bright, affectionate little creature, who had gained a warm, tender place in all our hearts. She had in the most innocent way given us, from time to time, such glimpses of her home in Cairo that we shrank from sending her back to it so young. She was only ten years old, but being an intelligent, observing child, seemed older than this. She made excellent progress in her studies, and could read and write both French and Arabic fairly when she left us. She was in a daily Bible-class, and read with the rest at prayers. The Bible stories had all the charm of freshness to her, and her little mind, always active, was sometimes greatly puzzled over subjects she either read or heard about. She said to me one morning, "Oh! Miss Jackson, it will not enter into my mind, this idea of the Trinity. How can *three* make *one?* You are one, Miss Everett is one and Miss Thomson is one, but you are three persons." Prayer was to her a mere form, not at all necessary for little girls. She was some weeks with us before she would even go through the form of devotion. But she came to have faith in prayer, for the night before she left she asked little Helane, her favorite among the little girls, to pray for a safe journey for her back to Egypt. They were seen kneeling together, this little Christian and Moslem girl, the last night she was with us.

If there were time, I might speak of others whose home-going we could only look forward to with regret. But I must close, gratified for the past delightful family, and hopeful for the coming year upon which we are so soon to enter.

MISSIONARY LADIES IN SYRIA.

REPRESENTING THE W. F. M. S.

Miss Ellen Jackson, Beirut.
Miss E. Thomson, "
Mrs. W. W. Eddy, "
Miss H. M. Eddy, Sidon.
Miss Bessie M. Nelson, Sidon.
Mrs. M. P. Ford, Sidon.
Mrs. T. S. Pond, Shemlan.
Mrs. Gerald F. Dale, Zahleh.
Mrs. Frederick W. March, Tripoli.

REPRESENTING THE W. P. B. M. OF THE NORTHWEST.

Mrs. William Bird, Abeih.
Miss S. H. Calhoun, Shweifat.

A BOAT JOURNEY IN AFRICA.

MRS. R. H. NASSAU.

LAST Friday was an eventful day in our quiet lives—nothing less than a boat journey to a town ten miles below. All preparations for canoe and food were made the night previous. Breakfast and prayers over, we started at 7 A. M. This is the first time I have ever ridden any distance a native canoe, and I found it very pleasant had it not been for the cramped, unnatural position I was obliged to take. The craft was 35 feet long by 3 feet wide. Dr. Nassau took the rudder, and in front of him was a little deck two and a half by four feet, on which I sat Turk fashion. I feared to sit on even a stool lest I should make the canoe top-heavy and be tumbled into the water or be swept there by the overhanging branches.

Eight paddlers composed our crew. Nearest me, to my left, a stalwart faithful fellow, by his side a diligent worker, but one who made very ludicrous motions with head and neck at each stroke of his paddle, reminding one of the grotesque *Mantis religiosa* so often seen here. We were not surprised when next day he complained of pain in neck and shoulder. In front of these sat the brightest faced and finest formed of all, and one who enjoys the position of leader among his fellows. He had his hands full while trying to keep peace between a weak-minded Galwa and the three Fangwe, between whose tribes there is a deep and ever-present enmity, which extends to individuals, as was apparent at that time. This "*enfant*" of the party divided his time about equally between the duty he thought due to his companions in relating every brilliant or other idea that floated across his mental vision; the duty which urged him to attend to the one cloth that covers his loins; lastly and leastly the duty due to his master in aiding the propelling of the canoe. His paddle is often out of the water, and often moved with heartless feebleness. Those three terrible Fangwe completed the corps. One of them has as a head-dress a tuft of wool an inch wide on the top of his head, running from forehead to crown, with sides and back shaven. He is interested in a "big palaver" in his town, the disturbing cause being the murder of a wife, and *he* is the murderer. Doubtless he will escape by paying a very small fine; the woman he killed was *only* his wife. He had bought her, paid for her; had he not a right to do as he pleased with his property? The children he so severely wounded were his own. Who dared to interfere with his dealings with those over whom he held such undisputed control? For a long time Dr. Nassau would not employ him, but necessity compelled him, as our workmen have been painfully few. Another of this trio has

been a great comfort to us, and is the most faithful worker found among these sons of the forest, and he hardly works half the time. When the Fangwe were first employed they would come an hour or two late, and after listlessly handling the axe for half the morning, would demand pay for the day, or go home for food, and always dispute the account of the day's labor. Now they are prompt in coming, trust the missionary implicitly as to their pay, and work as faithfully as the African negroes generally do. Thus the influence of the missionary in temporal matters is extending; we are praying and looking for signs of growth and interest in their spiritual concerns.

But to my story. The day was perfect. We passed rapidly down stream with the swift current. Now near the shore, with banks covered with tropical vines and ferns which cling to rocks and enshroud both trees and rocks in a veil of exquisite loveliness. Here under long drooping boughs where "shadows dark" and "sunlight sheen" "alternate come and go." Then in mid stream, while sailing clouds went by "like ships upon the sea," casting fantastic shadows on the sunlit waters below, whose beauty is enhanced by the dark border line, reflecting the regular rise and fall of the surrounding hills.

Arriving at a large Fangwe town we land. What a relief! A procession begins the tiresome ascent of the long hill, on whose summit is the town. The missionaries bringing up the rear, heated and a little weary, pass through the groves of the long-leafed plantains which surround the town. By mistake we began our survey of the town by a back street. The houses, lining each side of the narrow streets, were so many long, low, unbroken lines of bamboo and bark huts, each individual apartment separated from its next-door neighbor by a partition of dry bark. So low were they that our elbows touched the eaves, and this street was so narrow that we were obliged to walk crab fashion. Returning, we start anew on the main street, wider, cleaner, and its border of huts of greater height. Our arrival and meanderings through the streets created great excitement. Men, women and children ran hither and thither, and their excited yells were heard on all sides. The multitude soon crowd upon us, and one woman, offensive in her boldness, takes hold of the missionary's wife, and we are thus conducted to the "palaver-house reception room," and found it the most commodious and best built one ever seen.

All available space was quickly occupied by human forms, and we sat down on our chairs in an uproar exceeding even the distracting bedlam of your city hackmen when most numerous and exacting. Stalwart men and feeble ones, shrill-voiced women in the prime of their strength and beauty(!), broken-voiced women in the

"sere and yellow leaf"—oh, *how* sere!—fearless children and shrinking ones, all with clapping of hands and dancing feet and swaying bodies, scream their welcome, and with curiosity or fear inquire the occasion of our coming. When a partial calm is obtained, the missionary tells them he will leave in their town his wife while he goes to a town lower down to procure "*ompavo*"—bamboo thatch for roofing—and returning will talk to them of God. This assertion did not create the sensation which was shown when he added he would buy all the plantains and native food that they might bring to him. A shawl had been forgotten in the boat. When coming up the hill I had proposed that the young man who was to be my protector should return with Dr. Nassau and bring it to me. But when Dr. Nassau started, the noise and confusion rose to the highest point, and their words carried to acts would quickly devour the poor victims. I was not afraid,—oh no! really I was not—only those half-naked, often repulsive and then highly-excited creatures made me feel a little—lonely.

The white woman was thoroughly scanned from head to feet. I wished so much to understand their opinions of the first and only white woman they had ever seen. I sat quietly for some time while my manly attendant made friends with the chiefs. One asked to hear me talk. I spoke through the interpreter, then asked if they would like to hear me sing. "Kâ—kâ"—"no—no," said one. Nevertheless I *did* sing several of our native hymns. It had one good effect, that of quieting the noise and decreasing the crowd, for most of the men and women left, whether from fear or disgust I could not tell; only a few seemed interested. In front of me sat an aged toothless elder, scraping the outer bark from small branches of the kombo-gombo tree. Another at my right was engaged in the same work. When dried, the inner bark is peeled off, and of these fibres the strong twine for hunting and fishing nets is made. This one at my left is busily at work twisting the dried fibres into the strong twine. Not far off is a sick man reclining, while near him sits an emaciated woman with a most distressing tumor protruding from her side. Idlers, more numerous than the workers, lazily recline on mats or logs that lie on the ground on every side of the enclosure. Bright-eyed little boys, *sans* clothing, some bold, some fearful, all *qui vive* to see the stranger, pass in and out, often *sent* out by a blow or harsh word. Pleasant-faced little girls, each one with a show of modesty, possessed of an excuse for a cloth, peep at me from behind the posts, or cling for protection to a friend, then daring to come nearer to me. I was pleased to notice among these people more petting of the little girls on the part of the older ones than ever before. The little boys were treated with less affection. I noticed, too, their in-

dependence, industry, harmony, cleanliness, exceeding every other town visited. There were no receding foreheads, but frequently I saw prominent and well-shaped heads. I had with me a little glass-enclosed alarm clock, which was frequently called for, and never ceased to draw from them ecstatic expressions of wonder, pleasure and fear too.

Mincing belles, decked in blue beads and brass rings, waved their half-extended hands, showing each finger heavily laden with brass bands. Food was brought to many. Sticks answered for forks, and the cassava was eaten from the iron pot in which it was prepared. A long pipe was handed from man to man, though not all were allowed to take it, and deep and long were the whiffs taken. Such quantities of smoke as poured forth from mouth and nostrils! Its stem was a mid-rib of a plantain leaf, *five feet long.*

A hut was shown to us where we might cook and eat our lunch. It was unusually high, but *so* hot, the thermometer outside showing 107°. The smoke was made still more visibly present by rays of sunlight which pierced it through cracks in the roof. Near the fire on the ground where our tea was simmering was an invalid's bed, pieces of bark laid on the ground and a stick for a pillow.

After three hours of absence Dr. Nassau returned, and we began our meal, not with sharpened appetites because of heat and smoke. This over, we go to the reception room, where only a small part of the crowd of the morning gather around us. They give respectful attention to the words of truth, this being only the second time the name of Jesus Christ has ever been spoken among them. The effects of sin with all its hideous misery were seen, but no consciousness of its guilt, no reachings after the knowledge of the true God. After the talk, stumblingly they repeated in concert the Lord's Prayer, of course each word given to them by the missionary. Their first prayer,—was it really such? You will know how *our* hearts went out with desires for the gift of the Holy Spirit, that this single ray of light might be sufficient to show the pathway to God. Like the sun's rays piercing the darkness and dust of our hut, to many this ray of truth would be only blinding. God grant that some may follow its leadings out of darkness into light.

The few purchases made and gifts to the chiefs distributed, we re-embarked for Talaguga about 2.30 P. M. The ride in the cooler part of the day was comfortable, and we reached our home just at sun setting, thankful for God's care in preserving us all from accidents and great annoyances. There was still greater cause for thankfulness because He had permitted us to take to these people this "bread of life" for the want of which they are starving, and still all so sadly, so utterly ignorant of their danger.

THEN AND NOW—THE 30s AND THE 80s.

"THE kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal till the whole was leavened." Just as surely as it is *hid* it will *leaven*, and will keep on leavening "till the whole is leavened." It is a promise and a prophecy, and a fixed fact and an inevitable result. It may take time. The hider may not see the finished work, but the work will be finished. Somebody will see it and will trace the consequence back to its quiet, humble origin. The omniscient eye will watch it. Soon the "secret" thing will be proclaimed upon the housetops to the glory of Him who supplied the leaven and fixed its unalterable laws. "Oh no," the skeptic says, "don't hide that leaven, there is not enough to amount to anything, and it cannot possibly work in such an unpromising mass. The meal is too coarse. There is not a single chance of success. Don't risk it. Take a likelier subject." Why did Fidelia Fiske so waste her energies hiding leaven among the hopelessly degraded women of Persia? Why did Mary Susan Rice leave her New England home for the same dark land, rejoicing to spend and be spent, hiding leaven in the unresponsive meal? Their work for those Nestorian girls and women, done in a corner of the earth and hidden, was performed as royally and loyally as if they stood in the centre of the court, and as if (which was really the case) the eye of the glorious King himself was fixed upon them all the time. Were they ever discouraged? Did they doubt the power of the leaven? When the poor filthy women, wild, rude, dishonest and profane, kept on in their crooked ways, after they had tried to teach them, the outlook was very dark. There was no rainbow at all in the storms, except the word of God. It remained to be seen whether His promise would hold. If they met the women in large companies, as they often did in Ardishai, Geog Tapa and Murt Murijam, they acted like unruly mobs or herds of Bashan, violent enough to frighten gentle ladies, and there was never one single thing attractive or lovely in these coarse women, never the faintest flashing gleam of the hoped-for, hidden diamond; nothing for those dark days of the 30s but the promise of God concerning the leaven—He to make it work, they to hide it. And so they faithfully hid the leaven; and afterwards went home, to the "Father's house" and to the New England home; and time sped on, until the 80s: and now behold! the leaven!

The "Rays of Light" from that Eastern land comes fortnightly, and often a column or two is written by a woman. There is no more gifted pen, I had almost said, in all this world than Sarra's, wife of Priest Oshana. It is a burning pen; poetical, eloquent, vivid, consecrated! Sarra is not loud, but quiet and gentle, and

any offence against even Oriental modesty she has never committed; but her heart is on fire, and the passion that consumes it is Christ; to have Him known and loved and honored among the daughters of her people, to have them walk in "that light" and get that education and civilization. Whatever Christ can do she wants Him to do for them. And when they "put on Christ" and are beautiful she is so delighted, so appreciative of what they were and are. At a large gathering lately, when several hundred assembled in the Gulepashan church with a chairman of their own, Khatie Khosheboo, "Sister Sabbath Day," presiding in quiet dignity, with a day's literary and devotional programme before them, providing for original essays and careful discussion and earnest evangelistic plans, dear Sarra's heart overflowed like Simeon's when the Lord Christ stood revealed before him, and she told them of the past and contrasted it with the present. She told of the unruly mobs around Miss Fiske, and how it took all her strength and tact to control them, and how she often seemed to fail utterly, as one would fail who essayed to bind and hold the waves; and she said, "I know all that personally, for I was one of them. I was there. I heard her, what she said, and their replies." And then she went on vividly to describe two or three outrageous scenes. But she said, "I am here too in quiet reverence waiting on the Lord in his own house and in his own work, and with these hundreds of my Nestorian sisters, and I rejoice and marvel in the change." Sarra's beautiful reminiscences were reported by some one at the meeting for the "Rays of Light," and filled several columns, and at the close were these simple words, "These things said our sister Sarra." Such meetings as this in the Gulepashan church are held in three districts of our missionary field on the Oroomiah plain by societies of Nestorian women who have been educated in the Female Seminary, and thus assemble from neighboring villages quarterly to spend a day together in prayer and worship and discussion of practical religious matters, and how they can best work for the evangelization of their less-favored sisters. Behold the leaven! and notice how it leavens! and pray God that the whole may soon be leavened!

S. J. R.

THE native Christian women of Bombay, on opening the little tin bank-box of their sewing society, in which they had dropped their mites during the year, found that it contained about $6. As this was more than was needed to pay for the material of the garments they had made, they decided to send $5 to the home for the Dakota Indians on the other side of the globe.—*American Messenger.*

LODIANA CHRISTIAN BOYS' BOARDING-SCHOOL.

A BOARDING-SCHOOL for Christian boys was established at Lahore in 1875, under the superintendence of Rev. C. B. Newton. In 1877 this school was transferred to Lodiana. In the following year the mission was so reduced in numbers that it was thought best to suspend operations until reinforcements could be procured. It was about this time that the Woman's Foreign Missionary Society of Philadelphia agreed to raise funds for suitable buildings for the school. Through the efforts of this society a substantial school building, with commodious dormitories and class-rooms, has been provided, and other buildings will be added as the funds are available. The school was reopened in April last. Rev. J. M. McComb in a recent letter thus presents the object and the needs of this important department of the work in India:

"This is the only institution of the kind in India. There are schools established by the government and also others supported by the mission. These do a good work and are rapidly awakening the intellect of the people. But while these schools give thorough instruction in the branches taught, their moral influence is sometimes even more than doubtful. The Christian and the heathen boys are thrown together. Whatever is corrupt in heathenism is known by the children at a very early age; too often the teachers themselves are heathen, and take every opportunity to poison the minds of those committed to their charge.

"The laws that prohibit teachers from giving religious instruction in the government schools are often evaded, and as a result Christian boys seldom attend them without feeling their evil influence. Parents are obliged to place their children in the company of the worst that heathenism can provide, and often under the instruction of teachers hostile to the truth, or to permit them to remain in ignorance. The sad fall of several young men belonging to some of our best families has caused the Christian people of our church to plead for a boarding-school where the children can obtain a good education and be free from the evil influences just mentioned. The Board has seen fit to comply with this demand and establish such a school.

"One object of this school will be to furnish the boys with a Christian home. We will employ none but Christian teachers, and, as far as possible, no heathen servants will be engaged. The children of Christian parents alone will be admitted, unless, as is often the case, the boy has himself made a profession of religion and separated himself from his heathen companions. Good instruction for the heathen children will be provided in the other mission schools; but this one will deal with the Christian element only.

"A second object will be to promote industry. Every poor boy will be obliged to do something for himself, and part of the time will be spent in acquiring the trades most needed in their section of the country.

"A third object will be to give the boys a thorough Christian education in the sense in which we generally use the term. In order to do this we need Christian teachers, and these we have procured. We need more buildings, and those we trust the Lord will provide.

"The business of the country requires a knowledge of the English language, and we teach it from the start, so very young boys can read plain books in the English. We expect to have most of the Christian children of the Punjab and some from the lower missions under our care. In short we expect our ministers and professional men to commence their course here. For the present we must prepare men for the seminary and train a large majority for the humbler walks of life. Think not that I exaggerate when I urge the great importance of the trust. If others could see as those who are here can see it, the means for the enterprise would not be withheld.

"The Church which has brought this people thus far on the way toward Christian civilization cannot afford to stop here. The crisis in the evangelization of this people is upon us. If we fail to furnish them with the underlying principles of faith as seen in example and precept, there is nothing left for them but unbelief. The enemy is now in search of prey, and none are so likely to fall victims in his snares as those who are well educated in secular affairs, but know nothing or almost nothing of the Christian's hope."

THE field for female medical missionaries in India is opening more and more. About two years ago the Maharanee of Puranah, who was treated by an English woman doctor, wrote to Queen Victoria on the subject, and Sir Salar Jung represented that medical women would be a great blessing in India. Independent of what may have been done in this direction in connection with zenana missionary work, there have been attempts to supply women doctors from medical schools in India. Nearly ten years ago women were admitted to the Madras Medical College, with this end in view, and now the Calcutta Medical College has been opened to them and a scheme to found a woman's hospital in Bombay has been adopted, of which Miss Peachy, M.D., is to be in charge, and women who wish to enter medical service will be educated for it. Native opinion is warmly in favor of this movement.—*Evening Telegraph.*

NOTES FROM ALLAHABAD.

MRS. JAMES M. ALEXANDER.

I THINK I have written you before of Lulli's death, which occurred last summer after a lingering illness. When well she was always bright and active and was a good teacher, bringing on her pupils quickly and well. She knew the Bible and understood the plan of salvation through a crucified Saviour, but, alas! failed to accept this salvation as provided for her, and this Saviour as the one able to save her. It is hard, very hard, to feel that there was "no hope in her death." And yet we who are but human may not judge, knowing that in great mercy God may have heard and answered the call for pardon and peace even at the eleventh hour.

Debki's school has been closed for a long time, so she is not now in mission employ, and I fear too that her heart is closed to the appeals of the Saviour. She is one who knows so well her duty and yet hardens her heart, resisting the gracious and loving influences of the Holy Spirit. Fear of worldly friends and the bondage of what is worse than slavery—caste—holds her as it does many others in its grasp.

Grace is a good, sensible girl, efficient and helpful in many ways, true and consistent in her Christian life. She is going on with her work in the Christian girls' school at Mainpuri, but will leave there probably in November. The young man whom she is to marry is an upright, earnest Christian, employed in one of the government offices at Allahabad.

Aghain has come down with us from Mainpuri to be engaged in work with me here, and also as the wife of our catechist Kalujan, my husband's invaluable assistant. She is doing an excellent work in a number of heathen homes, and is gaining access to the hearts of the women. You assumed her support while she was yet a worshipper of idols and a stranger to the love and mercy of God. Has she not been given to the Lord's work in answer to your prayers and efforts?

This has been a long and very trying season, owing to the delay in the rains, and our two children show by their pale, thin faces how weary it has been to them. The Lord has been kind and gracious to us all, and although there have been deaths near us, our mission circle has been preserved from the pestilence which has walked in darkness in our midst. Cholera has made its ravages here among both Europeans and natives, and much anxiety has been felt concerning it. You will probably have heard ere this of Mrs. Kelso's very serious illness. She went up to the hills with her children and in May was attacked by fever. For many days

her life was despaired of, but the great Healer was merciful and mindful of her and her little family, and has restored her to health and strength again.

A WOMAN'S VIEW OF JAPANESE LIFE.

THE women of Japan as yet seem hardly to have made the rapid advancement in education of their more favored husbands and brothers, but show themselves no less ready to adopt foreign customs and fashions. A friend while travelling in Japan met at Tokio, I think, a young Japanese lady whom she had known in America, where she had been sent to prosecute some studies, chiefly in music.

She spoke of her life in Japan as being insufferably stupid in comparison to her free, intelligent intercourse with the American young people. Her brother, in deference to her partiality to western customs, had furnished for her a suite of rooms in the highest style of American art. She had tried to introduce the custom of our country in regard to entertainments, by bringing her young Japanese friends, of both sexes, to meet each other socially, but found that her efforts resulted in total failure because the young ladies were totally deficient in conversational ability, or of a kind to interest their gentleman companions.

This same young lady gave a reception to my friend, and offered her choice between an American or Japanese party. I need hardly say that the native style was preferred, and her account of her patient sittings on bended knees, her endurance of oft-repeated salaams and her returning of the same, her partaking of dishes of most esthetic sound, but alas of most unplatable taste, made a recital most interesting to hear, but I imagine rather trying to endure. My friend could not eulogize too highly the gentleness and exquisite repose of manner which gives such charm to all Oriental nations, and hoped in their readiness to adopt western ways they would leave our abruptness and ungraceful haste to die a natural death on the soil that gave it birth.—*Mrs. Joseph Cook.*

PRINCE TAKEHITO, heir presumptive to the throne of Japan, after a two-years cruise as midshipman in an English man-of-war, has returned home. His education has been in strong contrast with the system hitherto pursued with persons of his rank. At twenty years of age he has visited nearly all the civilized countries of the world. Under the old regime, at fifty he would have known no more of the world than could be gained from rare glimpses through the blinds of a palanquin or the curtains of an alcove.—*American Messenger.*

A FAITHFUL STUDENT.

I AM happy to report that your student, Hsii Ching, is in pretty fair health, and is doing well in his studies. We have placed him in the Theological Training School at Fung Cho, twelve miles east of this city, under the care of the Rev. D. Z. Sheffield, where he has advantages which we could not offer him in our own school. The class numbers about ten, and he has the stimulus gained from contact with other young men engaged in similar studies. He is just now having his vacation, and is spending the time with us in Peking. We were highly pleased with the progress he made during our visit to the United States, as we knew we should be. He is now exercising his gifts by preaching once or twice a week at our street chapel. He has also lately made a tour into the country among the towns and villages northeast of Peking, where he preached daily, sometimes to large audiences, and sold Christian books. He has lately furnished me, for you, the following brief sketch of himself:

"When about six years old I began to read, my father being a teacher by profession. At the age of fourteen I entered the school of the Presbyterian mission in this city. Our little village had been visited, however, before this, by Christian teachers, and at the age of ten I had determined to spend my life in God's service, and hoped I should never be separated from His love. In the Presbyterian school I spent the forenoon in the study of the New Testament, and in the afternoon engaged in Chinese studies. I have already committed to memory the New Testament, and completed the course in the Chinese classics. I have also studied geography, arithmetic, natural philosophy, the evidences of Christianity, and paid some attention to Chinese poetry. At the age of nineteen, *i. e.* last year, I went to Fung Cho, where my time was wholly taken up with theological studies. During the vacation the missionaries have asked me to preach occasionally, and to do some work in the country. I very gladly engage in this, remembering how much I have already received of the heavenly Father. I am very grateful to the good people in America who have contributed towards my support in my course of study. If any of them have any words of advice to send me I will be pleased to receive a letter from them. With Christian greeting and well wishes to you all,

"Sincerely and gratefully yours,

"HSII CHING."

Last Sabbath we received five of the scholars of our Peking schools to church membership on profession of their faith in Christ —four girls and one boy. Others are inquiring, and we are filled with good cheer. Sincerely yours,

D. C. McCOY.

A WORD FROM MRS. VAN CLEVE.

It is a delightful feature of our work that as soon as the heathen are converted, they go to work for others and are in such earnest about it that they shame and stimulate us, thus bringing us a great blessing in return for what we do.

As usual the report from the societies among the Dakota Indians is most encouraging. The secretary writes, "The attendance at our annual meeting was large. There were delegates present from the woman's missionary society of every church; *there is no church but what has a woman's society.*" We call this Dakota presbytery our banner presbytery, and in the course of the year coming, they are to have a regularly-organized presbyterial society among the women, which heretofore, on account of changes, has not been practicable.

Besides contributing most generously to the cause of foreign missions, these earnest women, who earn their livelihood by the work of their hands and give half of their earnings to the Lord, took pity on some poorer sisters who could not afford to buy deer-skins, and gave to eleven women two skins apiece, making twenty-two in all, which, valued at $2.50 or $3 apiece, made a royal gift. You will bear in mind that these deer-skins are part of their stock in trade, and their hearts have been so opened up and warmed by working for foreign missions that they felt they must share with those poorer than themselves, thus proving what we all claim, that work for foreign missions enlarges the sympathies and enables us to take into our hearts our near neighbors as well as those far of.

Tidings from our Workers.

Miss H. M. Eddy, Sidon.—As I think of the loving friends I have left behind, of their encouraging words, pleasant faces, and of the substantial proofs of that love which I have brought with me, America seems near; but when I realize that I must write now that you may receive a word of greeting in December the distance increases. I can hear my friends in America asking me the same question so many do here: How does it seem to be back? Perfectly delightful as well as natural; it pays to go away to receive such warm welcomes. Over the door was placed "So He bringeth them unto their desired haven," also several other welcomes in Arabic and English; but the best part was the greeting of warm friends. Arabic and English were so mixed up that a stranger would have been puzzled to understand. The welcomes were not over in one evening, and a good part of my time has been spent in receiving *salaams*. I like the native greeting, "Thank God you have returned in peace."

Another question I can imagine some asking: What are you going to do this year? The graduating class staid out last year, but return this term to complete their course, so I shall devote myself more or less to

them. In July I shall have use for the seal for diplomas kindly provided by the Hattie Eddy Band in Newark, N. J. Through the liberality of the "Woman's Society in Philadelphia," we have new maps and philosophical apparatus, so that natural philosophy will be added to our course. Hoboken, N. J., contributed a globe, and in the practical line some chairs, so with all these helps we hope to receive a new start. If asked, "What do you consider the greatest result of your visit home?" I would answer, the assurance I have of the prayers and interest felt in behalf of Sidon Seminary and the whole mission field. God's blessing rested on the seminary last year; may we not expect greater blessings this year? I feel as if I would like to send an individual greeting to each band and society that I met; but as that is impossible, I would assure you, through *Woman's Work*, of my interest and full appreciation of your labor of love.

Rev. William Bird, Abeih.—While, as usual, our hopes have not been all realized, still we can note that decided progress has been made. It is not to be expected that the advance of a subjugating army through the enemy's territory will be characterized by speed, and Syria is a land where the measured tread of the patriarchal camel takes the place of the "lightning express." The task demands the steady, persistent efforts of generations rather than of years.

How much the church needs to be enlightened in regard to missionary work, and how much more would the people of America do if only waked up and interested in this subject. They are certainly wide awake to go ahead in other enterprises.

I have just read a capital article in *Woman's Work for Woman*, the February number, with regard to special objects. It presents that side well. When one is deeply interested in a broad, extended field, he is very sure to find something to rejoice his heart. If, however, such interest be centred in a single school or pupil, and the one is abandoned or the other does not turn out well, sore disappointment is apt to follow.

These "special objects" are of no use to us, except as they help the Board by raising money and increasing interest. They throw upon us the additional labor and responsibility of correspondence, which we did not formerly have.

Mrs. E. W. Alexander, Hamadan.—My work in Hamadan the past year has not been a very growing one, not being able to converse fluently in this strange tongue. My time has mostly been spent in my home preparing for the work. I visit some among the Armenians, but very little in the Jewish community. Our work is rather backward among them. They suffer frequent persecutions, consequently they are very slow about coming out openly and acknowledging the Christ, the true Messiah for whom they have long looked. A few weeks since our Jewish evangelist on leaving our church after services was arrested by two policemen, taken before the Sair Hang and held in custody, and finally fined twenty-four tomans. From fear he has not made his appearance in our church since.

Last spring the Jewish parents manifested quite a degree of anxiety about their little ones, especially the little girls. It is evident that there never has been a school among them. It is difficult to find one woman who can read her own language intelligibly.

Miss E. M. Hartwell, Bangkok, Siam.—Alida is beginning work as our assistant. She takes classes in Siamese. Ma Tuan is acting as matron

still, but wanted to be relieved from the classes for a year. Alida teaches a part of the day and studies the balance of the time. She is a comfort to us. Four more of our girls united with the church on Sabbath, July 1. They asked for baptism, and Mr. Van Dyke said their examination from a scriptural point was very satisfactory. He said they gave evidence of having a good understanding of the plan of salvation and its requirements, but he says he never finds that sense of sin in these people that is characteristic of the converts at home. None but God can change the heart, and none but He can judge it. So far as we could judge there was no reason why these children should be refused, so they were admitted. They are Klin, Tim, Hooie and Kim Hooah.

There is a spirit of inquiry at Petchaburi now among the people, which Mr. Dunlap says is greater than anything he has seen since he came to Siam. Twenty-seven have been received and twelve are on probation. This is very encouraging.

Mrs. Hull, Kolapoor.—We are having our spring-time now, or, as we call it here, "the rains." Everything is of a vivid green; trees and plants spring up almost in a night, one might say, but it is accompanied with a downpour of rain for days, and weeks even. We miss the gradual unfolding which brings a new delight every day at home. Just now there has been a break in the rain for a few days, and we could not wish for lovelier weather.

This is Wednesday afternoon, and the bell will soon ring for our weekly service. We prepare the Sabbath-school lesson for next Sunday, and the Christian children, the elder ones at least, take great interest in getting Scripture proofs for the questions in the Catechism which they study in school. Our Sabbath-school is still very encouraging. There is an average of 150 heathen children.

It is wonderful how potent an illustrated paper or a ticket is in bringing them. Many of the older ones, we trust, come because they love to, and not for these inducements. Mrs. Goheen has a class of about fifty boys, and her corner is a bee-hive, I assure you. Mrs. Seaford has thirty children, boys and girls, and I have about twenty little girls whom I have in day-school during the week.

To-day is the "festival of the cobra," and when I went to school I found only seven girls who had braved the bewitching influence of the holiday and had come to school. It is horrible that they worship and regard as sacred such a hideous reptile as the cobra. They say that no cobra will bite on that day, but they do not on that account invite their proximity, but are as cautious about venturing near them as on other days. This is the day, too, when the Hindu school-boys worship their slates! They set out in procession, headed by the masters, and with tom-toms going march to the river, where they wash their slates carefully, then bring them home again, when they draw upon them a picture of Saraserati, the wife of Brahma and the goddess of learning, and then do *puja* to it. Some of their customs are like the meaningless plays of children, only that they do mean dishonoring God.

"No slacker grows the fight;
Nor feebler is the foe;
Nor less the need of armor bright,
Of shield and spear and bow."

GLEANINGS FROM RECENT READINGS.

Nothing so much impedes the progress of Christianity in that country [India] as the proceedings of certain High Church dignitaries, who so thoroughly mistake the doctrines of our most holy faith, and misrepresent the teachings of their divine Master, as to treat clergymen of other denominations as beyond the pale, and very much on a level with the heathen.—*Baxter's Winter in India.*

At almost every turn you find houses and branches of trees covered with little flags of white and red paper and coiclia; these are Buddhist prayers, and the inscription on one and all of them is the same—four words of doubtful interpretation being repeated over and over again. I thought how striking an illustration this was of the words, "Use not vain repetitions as the heathen do."—*Baxter's Winter in India.*

Few people know that £30,000,000 sterling [$145,200,000] worth of goods are annually exported from Great Britain to India; and that of the annual £75,000,000 [$363,000,000] worth of cotton goods exported, £21,000,000 [$101,640,000] worth go to India; and that its foreign trade now amounts to very nearly £125,000,000 [$605,000,000].—*Baxter's Winter in India.*

All classes in Hindostan are exceedingly extravagant, especially in the matter of ornament. Poor people will ruin themselves for life on the occasion of a marriage by borrowing, for the purpose of display.—*Baxter's Winter in India.*

Perhaps the most important question of the hour is how to place the tenure of land on a more satisfactory footing. Nor can we afford to overlook the natural desire expressed by the educated classes for an extension of the representative principle.—*Baxter's Winter in India.*

The Hindoo school-boy may be said from the day he entered a public school to enter on the first stage of his intellectual disintegration. The books that are put into his hands gradually open his eyes and expand his intellect; he learns to discern what is right and what is wrong; he reasons within himself and finds that what he had learned at home was not true, and is led by degrees to renounce his old ideas. . . . Morally, socially and intellectually the enlightened Bengalees are assuredly the Athenians of Hindostan. Their growing intelligence and refined taste—the outcome of English education—have imbued them with a healthier ideal of moral excellence than any other section of the Indian population. —*Bose's The Hindoos as they Are.*

CURRENT LITERATURE AND MISSIONS.

Knowledge is of two kinds. We know a subject ourselves, or we know where we can find information upon it.—DR. SAMUEL JOHNSON.

AMONG THE MONGOLS. Rev. John Macpherson. *Catholic Presbyterian*, September, 1883.

ROBERT MOFFATT. Rev. E. Storrow. *Sunday Magazine* (English), October, 1883.

SIX HUNDRED MILES IN CHINA. David Hill. *Sunday Magazine* (English), October, 1883.

IDOL WORSHIP IN INDIA. Amrita Lal Roy. *Dio Lewis' Monthly*, October, 1883.

SANDWICH ISLAND SKETCHES. C. L. Tisdale, M.D. *Dio Lewis' Monthly*, October, 1883.

TWO CHINESE WONDERS. Charles Wood. *Lippincott's Magazine*, November, 1883.

COREA, THE HERMIT NATION. *The Missionary Review*, November, 1883.

PROGRESS OF FOREIGN MISSIONS IN 1881–1882. A review of the work of one hundred missionary societies, with full statistics. *The Missionary Review for* 1883.

REV. A. B. ROBINSON.

GOWANDA, N. Y.

For the Young People.

WHAT CHILD IS THIS?

WHAT child is this who, laid to rest,
On Mary's lap is sleeping?
Whom angels greet with anthems sweet,
While shepherds watch are keeping?
This, this is Christ the King;
Whom shepherds guard and angels sing:
Haste, haste to bring Him laud,
The Babe, the Son of Mary!

Why lies He in such mean estate,
Where ox and ass are feeding?
Good Christian, fear; for sinners here
The silent word is pleading.
Nails, spear, shall pierce Him through,
The Cross be borne, for me, for you:
Hail, hail, the Word made Flesh,
The Babe, the Son of Mary!

So bring Him incense, gold and myrrh,
Come, peasant, king, to own Him;
The King of kings salvation brings,
Let loving hearts enthrone Him.
Raise, raise the song on high,
The Virgin sings her lullaby:
Joy, joy, for Christ is born,
The Babe, the Son of Mary!

—*Christmas Carols Old and New.*

EXAMINATION-DAY IN SCHWEIFAT.

SHALL I tell the American young people of examination-day in a far country? In my walk to and from the school I climbed a narrow path, steep and rocky, such as you may find in your vacation if you make excursions on the heights of the White Mountains, only this was a village street.

Entering the school building I stopped a moment in the court or broad veranda with its stone pavement and open arches and stone pillars. Above waved the feathery branches of a palm tree, and not far off shone the glossy green and flaming blossoms of the pomegranate; on the plain below stretched one of the largest olive gardens in the world, with its soft hues of silver gray; beyond, the blue sea shimmered in the glowing sunshine. In another direction were the whitey-gray Lebanon Mountains, with queer-looking villages perched here and there. The school-room was large and well lighted, and rows of benches were placed for visitors, who so filled the room that many of the pupils remained outside till wanted for their classes; on a platform which ran across one end of the room was a melodeon (lent for this occasion) and a table with the girls' needlework, copy-books, etc., and vases of flowers. Wall maps, diagrams and movable blackboards were ready for use. Two girls stood before these, and with just such a bit of chalk as you use, were making such hieroglyphics as you could not decipher and explaining them in one of the oldest languages of the world. One girl's black braids hung down her back, and on her head was a buff *mendile* or headkerchief; full trowsers just showed below her skirt. The other girl had a long strip of white muslin over her head, one end passing under her chin and thrown over her shoulder. When she turned toward the audience I fancied that her fingers mechanically fumbled with the edge of her veil, as if in the habit of drawing up its folds and so holding them as to hide all the face but one eye—for this was a Druze girl, and thus they cover their faces in the presence of men. These rigid customs, as well as fashions in dress, are much changed by the foreign influences of the various sects now in Syria.

The recitations were fluent, clear, distinct and prompt—such as any teacher in an American school might take pride in; the girls were modest, quiet and dignified. Each class as called came forward to reserved seats, and stepped upon the platform by twos for recitation. The examinations were conducted by Miss Calhoun, with three native teachers; few questions were asked or promptings needed; in geography one took up a given country, pointing out its main physical divisions, its capital, towns, etc., and telling of its people, products and civilization; in Arabic grammar, illustrations

on the blackboard of various forms of verbs as called for showed an understanding of what they repeated.

Many fathers were present, and looked with evident pride upon the performance of their daughters; yet their grandfathers would as soon have thought of sending a kitten to school as a *bint*, but now the *bint* sometimes puts the boys of a house to shame. The father of a pair of bright, studious girls said, "Oh, if the heir of my house had a mind equal to his sisters!" He had money and would gladly have purchased for his boy their capacity and love of knowledge; had the girls been thus lacking it would not have troubled him.

Miss Calhoun invited the audience to ask the girls questions in Arabic grammar and arithmetic. One proud father laughingly turned to another and said, "How can we ask them of what we do not know? they are wiser than their fathers; we should hang our heads in silence if they questioned us." A generation ago no Schweifat man would have made such a concession.

In physiology the girls pointed to the various diagrams to illustrate their talk about "the house we live in." The day was varied by recitations and reading in English, singing in English and Arabic, and infant-school exercises. Miss Calhoun succeeds well in teaching English; her pupils do not merely get the English words, but catch the English manner and expression as well as enunciation. The most interesting thing was the history of St. Paul given by five girls; they went through with this remarkable history rapidly and clearly, pointing to the map of his travels, with scarcely a question or hint.

Each year the offer of a Bible is made to any girl who will perfectly recite the Shorter Catechism; two girls claimed this reward, and Miss Calhoun heard them go through it the day before, without error. Mr. Pond stated this to the audience, gave the girls a few test questions, and then in the name of the American donor presented the Bibles, with a few appropriate words concerning its use as a guide to this life and the future. One of the girls was the Druze, who has committed a good deal of the Bible to memory. Almost to the last moment her mother refused permission for her to attend the examination and recite in public, lest her relatives should consider it a shame.

Miss Calhoun resides in Schweifat with her mother, who is a missionary to the women in that part of Mr. Pond's field. Besides the good work that a woman may do among her lowly sisters as no other can, there is the silent influence of home and family life. A happy, lovely Christian home set in one of these darkened, bigoted villages makes "a sunshine in a shady place."

SUGGESTIONS FOR STUDY.—SYRIA.

The country is governed by the Turks. Wassa Pasha was appointed by the Porte in June, 1883, as Governor-General of the Lebanon, to succeed Rustem Pasha. The term of office is ten years. See "Politics in the Lebanon," by an English resident, *Fortnightly Review*, September, 1883. Also, "French Diplomacy in Syria," *Fortnightly Review*, April, 1882.

Read "Mount Lebanon," by Dr. Jessup, *Foreign Missionary*, April, 1883, and "The Ruins of Baalbec," *Foreign Missionary*, August, 1883. Other historic places and points of interest in Syria.

What is the condition of woman in Syria? A proverb says, "The threshold weeps forty days when a girl is born." The Moslem has no respect for his wife. He will not even speak of her in the presence of a man. *Woman's Work for Woman*, September, 1883, gives the story of a Syrian betrothal.

For a fine specimen of Arabic character, see sketch of Abd-ul-Kadir, *Foreign Missionary*, August, 1883.

The Syria mission was transferred from the American Board in 1871. During the last ten years the number of communicants in our churches has increased from 350 to 1036; the number of pupils in our schools from 1879 to 5815. "Within this period the general influence exerted by the mission may be said to have revolutionized the public sentiment of Syria with respect to education, particularly that of woman."

In the *Foreign Missionary*, January, 1883, may be found statistics showing the condition of the general evangelistic and educational work for 1881, as well as the growth of our mission for six years.

An account of the other missionary societies laboring in Syria may be found in the *Foreign Missionary*, December, 1882.

Incidents of the work are related by Miss Eddy, *Foreign Missionary*, December, 1882. The same magazine contains the story of Abu 'Ali, by Rev. George A. Ford, July, 1882; "Tanni, the Syrian Disciple," by Dr. Jessup, October, 1882; and Dr. Calhoun's story of Leila, the blind woman, January, 1883.

An account of the last days of Dr. C. W. Calhoun is given in the *Foreign Missionary*, September, 1883.

Gowanda, N. Y. Rev. A. B. Robinson.

At Home.

ADVENT THOUGHTS.

BY CAROLINE A. HAMILTON.

It is with tender and sacred memories, with profound and reverent interest, that we contemplate and study the place of the greatest event in the world's history—the coming of the Son of God to accomplish the redemption of mankind—Bethlehem of Judea! There is nothing in itself or its surroundings that thus stirs to the inmost depths our noblest feelings, situated as it is within enclosed arms of the rocky limestone hills; its approach a narrow,

uneven, broken footpath, difficult to travel by day and dangerous by night. Yet its ancient history is grand and interesting.

Long before the Hebrews were a people, long before Jerusalem had a name, it was immortalized. Let us turn the pages of time for centuries and see the patriarch Jacob coming back from his long exile in Padan-aram, journeying leisurely along the rough and winding road from the north towards Hebron, with his train of servants, camels, sheep and goats,—a great host, filling the whole valley with their multitude. It was within a mile of Bethlehem that Jacob experienced the bitter agony that took from him his beloved Rachel and left him Benjamin.

Four hundred years after this, in the time of the barley harvest, two lonely women (mother and daughter), weary, hungry and homeless, appeared in its streets. When the curious villagers asked in kindness who they were, the proud and unhappy Naomi answered, "They might call them anything that meant wretchedness and misery, for," she said, "the Almighty hath dealt very bitterly with me." Not so the gentle, affectionate Ruth, who begged she might be permitted to go into the barley-fields and glean after the reapers, and thus save herself and mother from starvation. Little recked she that her name would stand in sacred history as the mother of a long line of kings, and that even the Son of God himself would descend in his humanity from this homeless exile, who had gleaned barley all day in the hot fields near Bethlehem.

Four generations after Ruth, the prophet Samuel, with his venerable white beard and mournful look, leaning upon his staff, comes up the western hill. Well may the elders tremble, for well they know that the word of the Lord comes by him, and their guilty fears are awakened; but fear not; this time his errand is peace; this time Jesse's eight sons are to pass before him, that he may anoint one, the noblest of them all, to be king over Israel. Seven of them are giants in strength and stature, mighty men of valor, but on neither of these did the oil of anointing descend; but on David the stripling, the youngest, who was watching the flocks in the desert, being called in from the sheep-walks of the wilderness. Upon him the consecrating oil was poured, in the name of the Lord, in the midst of his brethren. Thus Bethlehem had seen many and mighty works before the star of hope dawned upon a sinful and benighted world.

A thousand years passed away when, in a dismal, stony, unfurnished, windowless and doorless stable the divine Son of David was born. He who is "King of kings and Lord of lords" took upon himself poor, weak humanity, and in the rude manger was the babe lying, when the shepherds, watching their flocks in the fields below the town, heard the angel voice saying, "Behold I bring you

glad tidings of great joy, which shall be unto all people, for unto you is born this day in the city of David a Saviour, which is Christ the Lord." The joy is too great for the single messenger to bring from the heaven above to our earth below, for suddenly the plain is illumined with a bright light, far outshining the noonday sun, and an angelic host break forth in the song which all nations shall yet learn to sing, "Glory to God in the highest, and on earth peace, good will to men."

How joyfully the shepherds hastened up the hillsides among the terraced gardens, saying, "Come, let us go to Bethlehem and see this thing which has taken place which the Lord hath made known to us."

The story of Bethlehem has lost nothing to us after a period of eighteen centuries. It is one of great joy to all people; joy to "the poor, for theirs is the kingdom of heaven;" joy "to those that mourn, for they shall be comforted;" to the "pure in heart, for they shall see God;" to "the peace-makers, for they shall be called the children of God."

CHRISTIAN WORK OF AN ENGLISH LADY.

Extract from a letter from Miss Sisson, of the Faith Mission at Bassim, India.

I WANT to tell you all about Lady Hope's precious visit to us. She came to us from the Keswick convention. Such a deep, sweet, simple spirit! She is a daughter of Sir Arthur Colton, and is known widely by her many little books—"Our Coffee Room," "A Maiden's Work," etc. By marriage she became Lady Hope, but has been over two years a widow, still young, very pretty, and exceedingly fascinating in her manner and conversation, which last is always of Jesus. Her hunger to help any other soul, high or low, to taste equal joy in God is something marvellous

I felt after seeing her that I knew what zeal was. No walk is too long, no weather too bad, for her to go into the slums of the city to pick up some drunken sailor or soldier and try to bring him to Jesus, and to sign the pledge. She told me how she had been working in the mines, and of the fearful lives men live there, of the blasphemy and obscene language she heard. When going down under the earth into the miners' poor huts the first sight that met her when she opened the door might be a fury of a man with a handful of woman's hair in his hand, or a similar fury of a woman with the man's scalp adornings.

She has seen hundreds and hundreds of conversions. In Dorking, long her home, one thousand persons used to come to her

prayer and preaching meetings. Both became so large that they had to be held in the open air.

Latterly God has held her much to work among titled people. The princess Mary, one of Queen Victoria's younger daughters, has her much at court, and as the people are sauntering about in various garden or drawing-room groups, the princess will say, kindly, "Sit down, ladies and gentlemen, and Lady Hope, I know, will kindly tell us some of her interesting stories." Then whispering in Lady Hope's ear, "Oh, give them the gospel they are perishing for!" she pushes her forward, and Lady Hope just goes on and on telling of the transforming grace of God as she has seen it in all kinds of people.

One day one of the ladies of the court threw up her arms and clasped her hands in the midst of Lady Hope's talk, exclaiming, "O God, *I am lost!*" Several of the others were affected to tears, and the talking came abruptly to an end to make way for an inquiry meeting.

Lady Hope adds, "Many scoff and many are converted. What these last often have to endure from worldly relatives would move a heart of stone, and is a new exemplification of the words, 'I came not to send peace but a sword.' 'A man's foes shall be they of his own household.'"

THE sweetly-chiming bells in many distant lands are ringing out glad news to-day, rejoicing the hearts of weary workers both at home and abroad; but there are old wastes yet to be built up, and the praying circle which belts the world will have to go on growing wider until it will be its own answer, the knowledge of the Lord having covered the earth.—*Extract from letter.*

GREAT Christian workers are great believers. They have great faith in God, and expect great results to follow their labors. They do not expect to always see the result of their sowing, especially at present. But they keep on sowing bountifully, knowing that the harvest will be bountiful, whether they live to see it or not. God has not told us that we shall always see just how large the reaping of what we have sown will be. It is enough for the sower to have the divine assurance that the reaping will be in proportion to the sowing. And if it be for God's glory that the sower shall see the extent of the harvest, or at least so much of it as it is possible for human eyes to see, He will permit him to behold it as an encouragement to his faith.—*C. H. Wetherbe.*

W. F. M. S. of the Presbyterian Church.

1334 Chestnut Street, Philadelphia, Pa.

SUBJECT FOR PRAYER-MEETING.

Assembly Room, December 11, 1883, 12 M.

Syria.—*Text:* "Lebanon shall be turned into a fruitful field." *Theme for Scripture Reading:* The promise of the Father. (Luke xxiv. 49; Acts ii. 16, 17.)

WHERE DOES THE FAULT LIE?

A careful examination of the last Annual Report of the Board of Foreign Missions reveals the startling fact that during the year which closed April 30, 1883, more than one hundred churches within the bounds of our own society contributed to foreign missions only through the woman's auxiliary. This can be accounted for, it seems to us, in but one of two ways. Either these churches contained only female members, or the male members contributed only through the woman's society. The first can hardly be true, though we believe we did once hear of a church in the far West with a membership of five women. We are therefore shut up to the conclusion that the men in these churches either gave nothing to the cause, or made their contributions through the woman's society.

As loyal auxiliaries to the Board of Foreign Missions we desire to find a remedy for this state of things, and, if it is in our power, to apply it. Ever since the organization of our woman's society we have declared, both in public and private, that we did not and do not wish our contributions from the women of the Church to interfere in any way with, or take the place of, the regular collections which should be taken in every church for the Foreign Board. In some instances where the fact of this being done has come to our knowledge we have remonstrated, and are ready to do so always.

But we are not able to come at the facts in regard to all these churches, and so take this way of appealing to our constituents to do all in their power to correct the evil,—for evil it is without doubt. And so we address ourselves to the women in every auxiliary in a church where no foreign mission collection is taken up, begging that they will make every effort to influence pastor and session to attend to this obvious duty, or where the collection is taken and offered to the auxiliary as a part of its contribution to our society, to respectfully decline on the ground that ours is

woman's work for woman, and according to the intention and spirit of our organization, it is meant to be over and above and beyond the regular gifts that should come from the general membership of the Church. We feel very sure that the originators of this movement among the women of the Presbyterian Church had no idea of starting all the machinery that has been set to work merely that the money raised should travel by a more circuitous route than formerly from the pockets of the men to the treasury at 23 Centre Street, New York! Surely this would be an unjustifiable waste of time and effort. No, their desire and ours is that not one penny should be diverted from the old regular channel, but that by self-denial, economy and extra effort, we should add to the receipts of the Foreign Board enough to support all of the work for women in the foreign field. This the women of our Church can do if they can only be brought to realize their individual duty and privilege in the matter.

MISSIONARY BOXES.

"WHO pays freight on gifts sent out here?" This was a question in a letter recently received from a distant missionary station. The writer, who was the treasurer of the school, had had several bills presented to her for the payment of freight on boxes that had been sent from America. One of these boxes contained old, soiled, torn newspapers, broken, dirty toys, defaced fancy boxes, etc. She adds, "we cannot make it right or possible to use school funds in this way, nor do we imagine that those sending to us would consent to our being thus burdened."

A few timely words may be helpful to those engaged in preparing boxes. Let it be remembered that articles sent to the mission school should be just as carefully prepared and neatly made as it is possible for them to be. No one who has seen the fine sewing or fancy needlework that is done by the women and girls of eastern countries can fail to realize that they far excel their American sisters in this branch of industry. In many cases it is very helpful to the missionaries to have rewards and gifts sent, but they should always be accompanied by a letter requesting that the freight bill be returned to the donors for payment. It is always best to precede the preparation of a box by a letter of inquiry to the headquarters to which your society or band belongs, and intelligent information as to contents of a box and its destination may thus be secured. In only a very few cases is the sending of clothing desirable, as the cost of transportation far exceeds the price for which it may be bought on the field. In working for the cause of missions, let the first aim be self-denial, not self-gratification. If the same amount of money

that is expended on the boxes, including transportation, were sent direct to the field, it would often prove more helpful. It is not our purpose to discourage the sending of boxes, where they are asked for and really needed, but for the best interests of all concerned, it is urged that all desirable information from headquarters be obtained before preparing or forwarding them. All boxes prepared by the societies connected with the Woman's Foreign Missionary Society whose headquarters are in Philadelphia should be sent direct to 1334 Chestnut Street.

We have prepared for the use of our workers a card containing the subjects for the monthly prayer-meetings throughout the year. It can be had free on application at Room 25, 1334 Chestnut Street, and we would recommend that it be kept in your Bible or some place where frequent sight of it will refresh your memory as to the subject of prayer for the month. Those ordering the cards in quantities will please send postage at the rate of five cents per hundred.

NEW AUXILIARIES.

Baltimore Pres., Lonaconing, Md.
Morris and Orange Pres., East Orange, N. J.
New Castle Pres., Cool Spring, Del.
Washington Pres., Mt. Prospect, Pa.
Zanesville Pres., Ontville, O.

BANDS.

Chatham, N. Y., Willing Workers.
Franklin, Pa., 1st Ch., Lily Band.
Laramie City, Wy., Cheerful Workers.
Philadelphia, Bethesda Ch., Anna M. Eva (Y. L. B.); Bethany Ch., No. 2 (Y. P. B.); South Ch., John McLeod (Boys); West Arch Street, Young Ladies', Soldiers of the King (Boys).

NEW LIFE MEMBERS.

Allen, Mrs. P. S.
Calkins, Miss R. N.
Cummings, Mrs. G. W.
Hand, Miss Lottie
Jefferson, Mrs. Alice
Kendall, Miss Mary E.
Myers, Mrs. Nathan
Patton, Mrs. Ella
Perrine, Mrs. Thomas J.
Pollock, Mrs. Mary
Rogers, Mrs. Alma S.
Shattuck, Miss Harriet N.
Silvers, Miss Rachel H.
Stults, Mrs. William P.
Wetmore, Miss Carrie A.
Woodham, Miss M. E.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from Oct. 1, 1883.

[PRESBYTERIES IN SMALL CAPITALS.]

CARLISLE. — Carlisle, 1st, Aux., Miss'y Nanking, 20; 2d, Aux., for same, 30 30; Chambersburg, Falling Spring Aux., same, 12; Greencastle Aux., sch'p Beirut, 45; Mechanicsburg Aux., sch. Lahore, 50, Happy Workers, boys' school, Tungchow, 10 (60); Petersburg Aux. (York Springs), Miss'y Nanking, 25; Shippensburg Aux., Miss'y Syria, 20 23, Miss'y Nanking, 45 77 (66). 258 30

CHILLICOTHE. — Bloomington Aux., 10; Chillicothe, 3d, 8 40; Greenfield, 20; Hillsboro', 18 50; Marshall, 2 70;

North Fork, 6 40; Washington, C. H., Aux., 3 42, Y. P. B., 3 56 (6 98), all for Miss'y Bogota. 72 98

CINCINNATI.—Bethel Aux., 16 84; Cincinnati, 3d, Aux., 30, S. S., sch'p Dehra, 30 (60); 6th, Aux., 8; Mount Auburn Aux., Miss'y Tungchow, 90 50; Sabbath Day Aux., 41; Walnut Hills Aux., 48 75; Lockland Aux. (25 for L. M.), 28; Montgomery, 18; Morrow, for Mexico, 29; Pleasant Ridge, 14 38. 354 47

CLARION. — Beechwoods Aux., 19; Brookville Aux., sch. Abeih, Syria, 13 17; Clarion, Y. L. Soc., sch'p Lahore, 16 60, Gleaners, sch'p Yokohama, 30 (46 60); Greenville Band, 14; New Rehoboth, 15 32; Oak Grove Aux., 8 50, Band, 10 (18 50); Pisgah Aux. (25 for L. M.), 30; Perryville, 5 25; Scotch Hill Aux., 10, Y. L. B., 50 (60); Shiloh Aux., 18 44, Mission Garden Band, 11 16 (29 60). 251 46

CLEVELAND.—Cleveland, 1st, Aux., 162 50; 2d, Aux., 34 62; Parma Aux., 7, Gleaners, 5 82 (12 82)—209 94 for Miss'y Sidon; 2d Ch., Two Sisters, for Medical Fund, 500, Mrs. Osborne, for Syria, 3, India, 2, Africa, 3 (508). 717 94

COLUMBUS. — Columbus, 1st, Aux., Miss'y Syria, 50; 2d Cn., Mrs. W. G. Dunn (2 sch'ps Canton, 30); 45; Dublin Aux., 5; London Aux., zenana visitor, 25, Finley Band, sch. Futtehgurh, 12 50 (37 50); Lower Liberty Aux., 10; Rush Creek, 5; Scioto Aux., boys' school Lodiana, 5 75. 158 25

DAYTON. — Franklin Aux., 11 80; Oxford, Howard Bd., sch'p Dehra, 20; Piqua Aux., for L. M., 25, S. S., for day-school Canton, 30 (55); Springfield, 2d, Aux., two schools Saharanpur, 20, S. S., sch. Canton, 12 20 (32 50); Troy, Y. P. Soc., sch. Canton, 35. 154 30

ELIZABETH.—Basking Ridge Aux., zenana work, 33; Elizabeth, Foreign Miss. Association, Miss'y Kolapoor, 168 65, 1st Ch., legacy of Dr. M. W. Woodward, Lodiana bld'g, 500, Mary Morrison Band, sch'p Bangkok, 40, 3d Ch., Willing Workers, sch'p Yokohama, 30 (738 65); Metuchen Aux., sch'p Mynpurie, 15; Plainfield Aux., Miss'y Brazil, 63 65; Pluckamin Aux., sch'p Bangkok, 18 20, Crescent Band, 15 26 (33 46); Woodbridge, Lilies of the Field, Panhala repairs, 25. 908 76

ERIE. — Belle Valley Aux., sch'p training school Canton, 6; Cambridge Aux., 20; Corry Aux., sch'p Wewoka, 15; Girard Aux., 12 17; Mercer, 1st, Aux., 20; Oil City Aux., sch'p Futtehgurh, 30, Utica Aux., 17; Warren Aux., 5 L. M.'s 125, Y. L. B., sch'p Ningpo, 40, Mrs. Henry, for Gaboon, 12 50 (177 50). 297 67

GENESEE.—Batavia Aux., sch. Asakusa, Japan, 125 00

HUDSON.—Florida, 1st, Gleaners, 25; Goodwill Aux., 50; Hamptonburg Aux., 30; Mount Hope, 12 12; Ramapo, 29 70; Ridgebury, 13 50; Washingtonville, 25, all for Miss'y Syria. 185 32

HUNTINGDON. — Altoona, 1st, Little Workers, 15; Hollidaysburg Aux. (Miss'y Japan, 100), 125; Lower Tuscarora Aux., 30; Middle Tuscarora, 20; Milroy Aux. and Butler Bd., 13 50. 203 50

JERSEY CITY. — West Hoboken, Workers, sch'p Beirut, 100; West Milford, Band, 25. 125 00

KITTANNING.—Apollo Aux., 27 02, Hopeful Band, 6 58, Faithful Workers, 3 90 (37 50), Miss'y Lodiana; Freeport Aux., Miss'y Siam, 25; Gilgal Aux., 11; Kittanning Aux., Miss'y Allahabad, 225; Leechburg Aux., Miss'y Siam, 25; Rural Valley Aux., Miss'y Lodiana, 15; Slate Lick Aux., sch. Kolapoor, 37; West Glade Run Aux., B. R. Canton, 25. 400 50

LACKAWANNA.—Canton Aux., Miss'y Benita, 8 50; Carbondale Aux., 21; Franklin, 13 35; Kingston, 20; Langcliffe, sch. Syria, 37 50; Monroeton, Miss'y Benita, 12 50; Plymouth, sch. Syria, 21 75; Scranton, 1st, Aux., 75, Juvenile Miss. Asso., Miss'y Beirut, 125 (200); Scranton, 2d, Aux., 11 22; Green Ridge Ave. Aux., sch. Syria, 25; Scranton, Washburn St., Aux., 9; Shickshinny Aux., 12 55, S. S., 16 78 (29 33); Stevensville Aux., 9 30, Youths' Band, 4 70 (14), zenana work; Susquehanna Aux., sch'p Bancho sch., 9 24; Towanda Aux., Miss'y Benita, 50, Overton Band, 7 50, Stewart Band, 7 50 (65), sch'ps Benita; Troy Aux., Miss'y Benita, 20, Birthday Bd., sch'p Allahabad, 10, Willing Helpers, sch'p Tripoli, 12 50 (42 50); Wells and Columbia Aux., Miss'y Benita, 9; West Pittston Aux., 22 54, Children's Band, sch'p Canton, 3 (25 54). 574 43

LEHIGH.—Allentown Aux., 16; Catasauqua, Bridge St., Band, 22 60; Easton, 1st, Aux. (Bogota, 25), 35; Chain Dam Aux., 10; Hazleton Aux., 23 66; Mauch Chunk Aux., Lodiana bld'g, 44; Pottsville, 2d, Aux., 15; Reading, 1st, sch. Syria, 23 70; Reading, Washington St., Aux., 5 10; Stroudsburg Aux., 22; Summit Hill Aux., Panhala bld'g, 15. 232 06

MARION.—Berlin Aux., 11; Delaware Aux., 44, Y. P. Soc., 47 (91); Marysville Aux., 27; Mt. Gilead Aux., 18; Ostrander Aux., 15; West Berlin Aux., 13, Youthful Warriors, 15 (28), all for Miss'y Brazil. 190 00

MONMOUTH.—Tennent Aux. (Miss'y Africa, 50), 140 00

MORRIS AND ORANGE. — Chatham, Willing Workers, 15; Orange, 2d, Aux., Miss'y Tungchow, 100. 115 00

NEW BRUNSWICK. — Amwell, 2d, Aux., 16 50, S. S., for sch. Sao Paulo, 6 31 (22 81); Pennington Aux., zen. work, 11 55; Trenton, Prospect St., Aux., sch. Sao Paulo, 30. 64 36

NEW CASTLE.—St. George's Aux., sch'p Sidon, 40 00

NORTH PACIFIC BRANCH.—Portland Aux. (zenana work, 50), 82 65; Tacoma Aux., 15, Willing Workers, for sch. Gaboon, 15 (30). 112 65

NORTH RIVER.—Poughkeepsie, Golden Rule Band, sch'p Canton, 15 00

OTSEGO.—Cherry Valley Aux., 12 50; Cooperstown, 25; Delhi, 2d, 24 79; Downsville, 5; Middlefield Centre, 4 25; New Berlin, 11 05; Oneonta, 8 75, all for Miss'y Chenanfoo. 91 34

PHILADELPHIA CENTRAL.—Arch St. Aux., zen. visitor, 225; Bethlehem Ch., Miss S. H. Smith, sch'p Benita, 7 50; Green Hill S. S., Miss'y Gaboon, 175; Memorial Aux., sch'p Dehra, 20; North Ch., B. L. Agnew Band, sch'p Sidon, 50, S. S. No. 1, sch'p Shanghai, 40 (90); Shepherd Aux., sch'p Benita, 15, work Talaguga, 10, B. R. Canton, 60, St. Paul Bd., sch. Sao Paulo, 20 70 (105 70); Temple Ch. Workers, sch. Canton, 50, birthday box, for Beirut Sem., 2 82 (52 82). 676 02

PHILADELPHIA NORTH — Abington, Y. L. B., 15; Chestnut Hill Aux., nat. tea. Beirut, 100; Doylestown Aux., Miss'y Soochow, 70; Germantown, 1st, Aux., Miss'y Sidon, 47, S. S., same, 40, Infant Sch., orphan Allahabad, 5 (92); Germantown, 2d, Aux., sch'p San Francisco, 36; Germantown, Market Square, 40; Germantown, Wakefield Aux., 12; Hermon Ch., Cheerful Workers, 6; Holmesburg Aux., 15 60; Jenkintown, Grace Ch., Aux., sch'p Futtehgurh, 35; Manayunk Aux., sch'p Teheran, 50; Neshaminy of Warminster, Happy Workers, 30; Neshaminy of Warwick Aux., 49; Norristown, Central, Aux., Miss'y Soochow, 20, S. S., sch'p Dehra, 25 (45). 595 60

REDSTONE. — Belle Vernon, Aux., Miss'y Senecas, 29 58; Connellsville, Johnston Bd., 6 30; Long Run Aux., B. R. Allahabad, 35; Mt. Vernon Aux., 22 50; New Salem Aux., Miss'y Senecas, 14, Med. Fund, 10 (24); Pleasant Unity, Miss'y, 17 50; Rehoboth Aux. (25 for L. M.), 60 06, Willing Workers, for Miss'y, 45 16 (105 22); Scottdale Aux., 14 30; Tent Ch., Bd., 10; West Newton, Earnest Workers, 12. 276 40

ROCHESTER.—Groveland Aux., sch'p Tungchow, 13 25

SYRACUSE.—Syracuse, 4th Ch. Aux., Miss'y Japan, 126 00

TENNESSEE SYNODICAL SOCIETY.—*Holston Pres.*, Jonesboro', 26 10; Mt. Bethel, 2 80; Oakland Aux., 10, Bd., 11 50; Salem Band, 6; *Kingston Pres.*, Bethel Aux., 12 50, Band, 2 20; Chattanooga, 17 75; Maryville, 8 75; A member, 3; Anon., 29 cts.; Rockford, 2 08; *Kingston Pres.*, 66 86; *Union Pres.*, Greenville, 5; Hebron Aux., 13 45; Mrs. F. Cooper, 50 cts.; Mrs. M. J. Bradshaw, 1 15; Caledonia Aux., 8 20; Knoxville Aux., 25 35; Spring Place, 5 (228 48), less 33 cts. postage, 228 15; Thank-offering at Synodical Meeting, 211 10, all for Miss'y Japan. 439 25

UTICA.—Knoxboro' Aux., sch'p Sidon, 27 85

WASHINGTON. — Burgettstown Aux., Miss'y Syria, 25; Claysville Aux., Miss'y Tungchow, 50; Cross Creek, Loring Band, sch'p Yokohama, 30; Lower Ten Mile, B. R. Canton, 25; Mt. Prospect Aux., 25; New Cumberland, Miss'y Syria, 29; Upper Buffalo, Miss'y Tungchow, 62 50; Washington, 1st, Y. L. B., Miss'y Allahabad, 75, Cornes Band, 3 sch'ps, Mynpurie, 25, June Rose Buds, 2 sch'ps Shanghai, 12 29 (112 29); West Alexander Aux., Miss'y Tungchow, 75, Hold the Fort Band, for child of Miss'y, 25, a lover

of missions, 25 (125); West Liberty, Miss'y Syria, 20; Wheeling, 1st, Aux., Miss'y India, 71 81, Cherith Bd., sch'p Dehra, 20, sch. Mexico, 10 (101 81). 605 60

WASHINGTON CITY.—Falls Aux., 5; Washington, 1st, 12 50, 15th St. Aux., 4 50, Metropolitan Aux., 15, North Aux., 7 50, Western Aux., 9, West St. Aux., 15, col. at meeting, 1 73 (70 23), for Miss'y India; Mateer Band, Mexico, 10. 80 23

WESTCHESTER. — Yonkers, Constant Workers, sch'p Allahabad, 20 00

WESTMINSTER.—Bellevue Bd., 27 83, Chestnut Level Aux., 31, Columbia, Y. L. B., 12 30, Little Workers, 3 70, Little Britain Aux., 35 (109 83), for Miss'y Nez Perces; Columbia Aux., 95, Chanceford Aux., 60 (155), Miss'y Woodstock; Leacock Aux., B. R. Allahabad, 30, Williamstown Band, sch'p Gaboon, 15 (45); Little Britain, R. Williams Band, 35; Moneghan Aux., Med. Fund, 5 33; Union Ch., sch. Lahore, 33; York, Always Ready Band, Miss'y Africa, 25; Thank-off. at Pres. meeting, 121 74—less 50, appropriated to *Children's Work* Fund, 71 74. 469 90

WEST VIRGINIA. — Elizabeth Ch., Aux., 11 16; Pleasant Flats, 11 45; Spencer Aux., 9 45; Winfield, Band of Faith and Hope, 3 16. 35 22

WOOSTER.—Ashland, Y. L. Soc., sch. Sao Paulo, 15, Children's Bd., 11 (26); Bellville Aux., 10, Band, 3 (13); Canal Fulton Aux., sch. Saharanpur, 17 50; Nashville, 2 15; West Salem, 20 52. 79 17

ZANESVILLE. — Dresden Aux., 25, Mercy Drops, for Med. Fund, 5 (30); Jefferson Ch. (Warsaw), Y. L. B., 7; Martinsburg, Y. L. B., 2 50; Newark, 2d, Aux., 2 sch'ps Sidon, 90; Roseville Aux., 5; Pataskala (Dec. off., for Med. Fund, 7), 21; Zanesville, 1st, Aux., 3 60; Putnam Aux., 10 10, Children's Band, 7 70 (17 80); Zanesville, 2d, Aux., 67, Y. L. B., sch'p Mynpurie, 30 (97). 273 90

LEGACIES.—Hightstown, N. J., Mrs. Sarah Beekman, dec'd, 500; Interest on Lapsley legacy, 50. 550 00

MISCELLANEOUS.—Central City, Neb., Mrs. A. J. Newell, 5; Doylestown, O., A friend, 10; Great Valley, Pa., Mrs. L. Worthington, for Lodiana bld'g, 3; Holmesburg, Pa., Agnes S. Pattison, 1 52, Willie C. Pattison, 1 27, Samuel S. Allen, 50 cts., Miss E. F. Pattison, 40 cts. (3 69); Orange, N. J., C., 1; Phila., Mrs. H. G. Kern, *spec.*, Japan, 14 25; Mrs. E. L. Linnard, *spec.*, for Brazil, 50; A. E., for N. A. Indians, 25; Miss M. B. Mitchell, 1 40; "A.," for Panhala bld'g, 20; sale of Historical Sketches, Leaflets, etc., 29 08; Interest on deposits, 162 33. 324 75

Total for October, 1883,	$10,391 13
Previously acknowledged,	10,640 83
Total from May 1, 1883,	$21,031 96

The following named societies and bands have prepared boxes for different mission stations, Piqua, Ohio; Y. L. Band, West Ch., Bridgeton, N. J.; Thos. Creigh Bd., Mercersburg, Pa.; Young Ladies, New Castle, Del.; Y. L. B. Arch St. Church, Phila.; Lily Bd., Franklin, Pa.

MRS. JULIA M. FISHBURN, *Treasurer*,
November 1, 1883. 1334 Chestnut St., Philadelphia, Pa.

W. P. B. M. of the Northwest.

ROOM 48, MCCORMICK BLOCK, CHICAGO, ILLINOIS.

PASSAGES OF SCRIPTURE.

TO BE READ AT THE MONTHLY MEETINGS IN DECEMBER.

Isaiah xlv. *Golden Text for the Month.*—Isa. xlv. 22. "Look unto me, and be ye saved, all the ends of the earth: for I *am* God, and *there is* none else."

NEW LIFE MEMBERS.

Mrs. S. F. Bacon, Oshkosh, Wis.
Mrs. Charles Black, Malvern, Iowa.
Margaret C. Carson, Detroit, Mich.
Elwood Cole, Peoria, Ill.
Mrs. F. A. Crooker, Taylorville, Ill.
Miss Emma L. First, Lapeer, Mich.
Mrs. Fred. D. Johnson, Lapeer, Mich.
Mrs. S. L. McAfee, Malvern, Iowa.
Mrs. Rufus Miles, Knoxville, Ill.
Mrs. M. A. Sherman, Laporte, Ind.
Fannie J. Smalley, Calhoun, Ill.
Mrs. Pamela Swank, Valparaiso, Ind.

NEW AUXILIARIES.

Assumption, Illinois.
Holt, Michigan.
Laramie City, Wyoming Ter., Cheerful Workers.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest, to Oct. 20, 1883.

[PRESBYTERIES IN SMALL CAPITALS.]

BELLEFONTAINE.—Crestline, 6 17; Galion, 7 04; W. Liberty, 11; Marseilles, Bd., 10, all sal. Miss Hartwell; Crestline, 2; Marseilles, 34 80; Bd., 15. 86 01

BLOOMINGTON.—Bement, 20 43; Sunbeams, 8 79; Bloomington, 2d, 159 80; Buckley, sal. Mrs. Wardsworth, 33; Champaign, sch. in Brazil, 37 35; Gilman, 10; Lexington, 15 26; Towanda, 7 37. 292 00

CAIRO.—Du Quoin, Pearl Divers, 7 00

CEDAR RAPIDS.—Blairstown, 10; Cedar Rapids, 2d, Syrian sch., 30; Centre Junction, 5; Clarence, 10; Clinton, 10; Dysart, 10; Mt. Vernon, Y. L. S., 5, last four sal. Miss Skea; Dysart, 2 35; Garrison, 5 75; Lyons, 5; Mechanicsville, 25; Mt. Vernon, 15; Y. L. S., 10; Vinton, sal. Miss Jewett, 40; S. S. M. S., 17 10. 200 20

CHICAGO.—Chicago, 1st, 21; 2d, Tabriz sch., 118 26; H. M., 1; 3d, sal. Miss Olmstead, 100; 4th, sal. Mrs. Fisher, 37 50; Mother's Mite Soc., 9 24; 8th, S. S., trav. ex. Miss Cummins, 14; Friend, 10; Joliet, Central Ch., 26 06; Lake Forest, 20; Y. P. S., 16 23; Steady Streams, 12 26; Waukegan, 45. 430 55

COUNCIL BLUFFS.—Malvern, 6; Nodaway, 4; Red Oak, 3, all for Monterey; Corning, 13; Council Bluffs, 7 55; Malvern, 7; Red Oak, 1 25; Pearl Gatherers, 2 70; Shenandoah, 11 50, all sal. Miss Skea; Corning, Chefoo sch'p, 12 50; Red Oak, sch'p Ningpo, 6 25; Clarinda, Oroomiah Hos. bed, 15; Bedford, 2; Conway, 5; Logan, Willing Workers, 5 25; Malvern, 60; S. S. M. S., 8 05; Red Oak, Pearl Gatherers, 18; Shenandoah, 5 80; Mrs. N., "a tithe," 1 80. 195 65

DENVER.—Denver, Central Ch., 14; Golden, 4 05; Table Rock, for Benga publication, 7. 25 05

DES MOINES.—Doty, Mrs. Parker, 2; Earlham, S. S., 3 10; Des Moines, bequest from a former member, 50, all trav. ex. of Miss Cummings. 55 10

DETROIT.—Detroit, Fort St. Ch., Mrs. Z. Chandler, sal. Misses Pendleton and Harding, 850; 1st, Mrs. Williams and Mrs. Noble, 50. 900 00

DUBUQUE.—Dubuque, 2d, sal. Miss Skea, 15; West Union, same, 5. 20 00

FORT WAYNE.—Fort Wayne, 2d, Pearl Gatherers, Miss Cole's sch., 12 50; 1st, S. S. Class, sch'p Shanghai, 10; Goshen, schs. Laos, Persia and China, 25; Mrs. J. D. Osborne, a memorial gift, for trav. ex. of missionary, 10. 57 50

HASTINGS.—Beaver City, Bd., 16 10

HURON.—Fostoria, Doolittle Bd., 25; Fremont, 18; Norwalk, 11; San-

dusky, 12, all sal. Mrs. Robertson; Milan, Mrs. Winslow, 1. 67 00

Iowa City.—West Liberty, sal. miss. tea., Monterey, 17 00

Lansing.—Battle Creek, Laos sch., 25 00

Logansport.—Crown Point, 7 40; Goodland, 6; Laporte, 31 72, Circle, 14 35, both sal. Mrs. Warren; Logansport, Broadway Ch., Training sch., Canton, 21 50; Union Ch., 19 85; Lowell, 17 60; Michigan City, sal. Mrs. Warren, 25; Mishawaka, Geogtapa sch., 7 69; H. M., 3 25; S. S., Laos, 1 38; Monticello, 10 40; H. M., 10 40; Remington, 10; Bd., hos. bed, Oroomiah, 9 20; Rochester, 2 02; H. M., 2 02; Band of Hope, 40; Valparaiso, sal. Mrs. Warren and B. R., 35 50; Willing Workers, Rio Claro sch'p, 15. 290 28

Mattoon.—Charleston, Kangwe sch'ps, 10; Neoga, sal. Miss Calhoun, 10; Paris, 2; Thank-off., 30 35, and sal. Miss Calhoun, 10; Vandalia, Laos women, 10. 72 35

Mankato.—Winnebago City, 8 41

Maumee.—Toledo, Westminster Ch., Busy Bees, Indian schs., 20 00

Milwaukee.—Milwaukee, Calvary Ch., 37 50

New Albany.—Bedford, 2; Charleston, 7 75; Hanover, 5; Madison, 2d, 15; Seymour, 3 55; Vernon, 27 15, all sal. Miss Warner; Hanover, Ningpo sch'p, 5; New Albany, sal. Mrs. Morrison, 39 04. 104 49

Peoria.—Brunswick, sch'p Oroomiah, 5; Canton, nat. tea., R. Pindi, 32; Deer Creek, 16; Elmira, 14 41; Eureka, 14 13; French Grove, 17 60; Galesburg, 20 02; Pearl Seekers, Laos sch'p, 10; Green Valley, Laos sch'p, 6 25; Knoxville, 25; S. S., Benita sch'p, 20; Lewistown, for Ambala, 17; Peoria, 1st, 13 75; Little Lights, 4; E. R. Edwards Bd., Miss Noyes' sch., 23 79; 2d, Light Bearers, Persia sch'p, 26 15; Calvary Ch., 6 25; Grace Ch., 5; Vermont, 3; Yates City, 8, S. S., 3 40, both sal. Mrs. Winn. 290 75

Pueblo.—Pueblo, sal. Miss Burdick, 20 00

Rock River.—Sterling, sal. Mrs. Bergen, 3; Benita sch'p, 3. 6 00

Saginaw.—Bay City, Oroomiah sch., 38 85; Flint, Syrian schs., 25; Saginaw, 40; St. Louis, sch. China, 11 80; Vassar, 8 75. 124 40

St. Paul.—Minneapolis, Andrew Ch., San Francisco sch'p, 12 00

Vincennes.—Brazil, Teheran sch., 13 15; Evansville, Grace Ch., Busy Bees, N. A. Indians, 15; Walnut St. Ch., for Mex. City, 60; Upper Indiana Ch., 10 50; Princeton, 10; Spencer, 15. 123 65

Waterloo.—Ackley, sal. Miss Pratt, 4 30; sal. Miss Skea, 9 25; Albion, same, 12; Cedar Falls, same, 5; Nevada, same, 12; State Centre, same, 5; Tranquility Ch., same, 10; Albion, 10; S. S., 7 10; Cedar Falls, 2; Cedar Valley, 4 38; Conrad, 6 80; Grundy Centre, sal. miss. tea. Monterey, 5; Janesville, 15; Marshalltown, 16; Morrison, 5 90; Salem, 7 50; Tranquility Ch., 12 15; Whitten, 7 63; Unity, 3. 160 01

Winnebago.—Fond du Lac, 13; Stevens' Point, 15, both sal. Miss Dougherty; Oshkosh, 25. 53 00

Memorial Fund.—By sale of "A Brief Record," Burgettstown, Pa., 8 60; Misc., 1 40, for Laos sch. 10 00

Miscellaneous.—Scranton, Pa., Green Ridge Ave. Ch., Mary Campbell Bd., Laos sch., 50. Societies—Buckley, Ill., 1; Elmira, 1; Eureka, 1; French Creek, 1; Galesburg, 1; Knoxville, 1; Yates City, 1; Michigan City, Ind., 1; Mishawaka, 1; Clinton, Iowa, 1; Sidney, 1; State Centre, 1; West Liberty, 1; Whitten, 1; Ann Arbor, Mich., 1; Birmingham, 1; Detroit Pres. Soc., 3; Fort St. Ch., 2 50; Lansing Pres. Soc., 30 cts.; Saginaw Pres. Soc., 1 75; Minneapolis, Minn., 1st Ch., 1; Crestline, O., 1; Milan, O., 1; Oconto, Wis., 1; Stevens' Point, Wis., 1; Chicago, Ill., Jefferson Park Ch., 1; Du Page Ch., 1; Riverside, 1; Sandwich, 1; Mattoon Pres. Soc., 1 62; Misc., 1 20, for publishing of Report and Monthly Letters; by sale of Leaflets, 17 94; Leaflet Fund, 12 39; sale of Historical Sketches, 2 30. 118 00

Total for month,	$3,845 00
Previously acknowledged,	13,800 61
From April 20 to Oct. 20,	$17,645 61

Mrs. Henry M. Humphrey, *Treasurer*,
Room 48, McCormick Block.

Chicago, Ill., *Oct.* 20, 1883.